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THE  
LAST  
ADDITIONS  
TO  
*Stricturæ Lucis.*

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*Surge Veritas, atque interpretare  
Teipsam.*

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# ADDITIONS

T O

## *Stricturæ Lucis.*



HOEVER shall duly reflect upon the former very great Sufferings; and with a Mind willing to learn somewhat of the *Magnalia Dei*, shall well consider of the present unblest State of the *Jews*; may thence easily be convinced, that not one Tittle of what *Moses*, and other Holy Men of God delivered in Curses and Threatnings to their Forefathers: not one Jot or Tittle thereof, I say, remains, but what for the Sins of their Posterity, and open Breach of Covenant with God, hath been fulfilled upon them; inso-much that one may say to this abandoned and afflicted People, *Ye now*

*know in all your Hearts, and in all your Souls, that not one thing hath failed of all the evil Things which the Lord your God spake concerning you. Nothing which he hath said, is fallen to the Ground; all is come to pass unto you, and not one Thing hath failed of all that which was threatened by the Prophets. For under the whole Heaven hath not been done, as hath been done upon Jerusalem, Dan. ix. 12. notwithstanding which sore, heavy, and almost desolating Punishments; I do with a divine Faith believe, that both the Two and the Ten Tribes, i. e. All Israel shall be restored in Pursuance of those many precious and glorious Promises contained in the Prophetick Writings, but which are not yet prepared for the Birth, though forming gradually in the Womb of Time, and ripening still towards an Accomplishment. The Captive Exile, saith Isaiah, chap. li. 14. hasteneth that he may be loosed: He feareth continually every Day, because of the Fury of the Oppressor. The poor Jew, who truly enough thinks that it is his Birth-right and Privilege to govern, must yet for a considerable while longer endure to be in Subjection, Servitude and Bondage to the Rulers of this World: The Lord their God having for the Greatness of their Sins, and*

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Augmentaion of their Miseries, brought them again into Egypt, Deut. xxviii. 68. but *there is hope in thine End, saith the Lord, that thy Children shall come again to their own Border*, Jer. xxxi.

17. The Prophet *Hosea* hath many sweet Prophecies interspersed, here a little, and there a little, abounding with the richest Consolations, and dropping as an Honey-comb full of Honey. Agreeably to my present Purpose and Design, I shall note down some, and direct your Eye to others of them. *Hof. cap. i. ver. 10, 11. Yet the Number of the Children of Israel shall be as the Sand of the Sea, which cannot be measured, nor numbered; and it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there it shall be said unto them, Ye are the Sons of the living God. Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one Head: and they shall come up out of the Land: for great shall be the Day of Jezreel.*

*Cap. ii. 14, to the End. The whole third Chapter. Cap. v. 15. I will go and return to my Place, till they acknowledge their Offence, and seek my Face: in their Affliction, when they are once come to the broken Heart,*

to the penitential contrite Spirit ; in their *Affliction* they will seek me early, and say, *cap. vi. 1, 2, 3.* Come and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up.

After two Days he will revive us ; in the third Day he will raise us up, and we shall live in his Sight.

Then shall we know, if we follow on to know the Lord : his going forth is prepared as the Morning ; and he shall come unto us as the Rain ; as the latter and former Rain unto the Earth.

The Fourteenth Chapter foretelleth the latter happy End of *Israel*, after such an Invitation to repent, as together with the Exhortation tacitly promiseth to give them the Grace of Repentance, and to pour upon them the Spirit of Prayer and Supplication, which should be introductory to such their Happiness. But I shall insist mostly upon those Words, which I find in the *Eleventh*, as also upon some Passages in the *Twelfth* and *Thirteenth Chapters*. Chap. xi. ver. 1, — 11.

This, reaching from the *first* to the *eleventh* Verse, is one continued Prophecy, but it hath a Variety of Matter, as first of all, God's Paternal Love and Affection towards *Ephraim*, when a Child, i. e. when first called to be a Peo-

People, and erected into a Common-Wealth ; besides which prime favour in their first beginnings, much kindness on God's part is said to have been shewn towards them, v. 3, 4. notwithstanding which great obligations to Duty, and Obedience ; we have, secondly, *Ephraim's unsteadfastness*, as it is written, *Psal. lxxviii. 8.*—*They set not their Heart aright, and their Spirit was not stedfast with God ; not only so, but they are moreover taxed with Idolatry and Apostacy, ver. 2. As they called them, i. e. as Moses, Aaron, and others of the Prophets, and holy, zealous Judges and Priests, as Samuel, &c. called them, so they, as Revolters, went from them : they sacrificed unto Baalim, and burnt Incense to graven Images.* Matters being so ; we have, in the next Place, a Divine Sentence of Judgment passed upon them, ver. 5. *He shall not return into the Land of Egypt*, that is, into *Egypt literally*, but he shall have a more potent Tyrant than ever *Pharaoh* was, to keep him under, and punish him for his Sins. *The Assyrian shall be his King : Assyria*, now *Turkey*, shall be *Ephraim's Egypt*. The Reason of which Severity is given, *because they refused to return.*

Ver. 6. *And the Sword shall abide on his Cities, and shall consume his Branches,*

*ches, and devour them, because of their own Counsels.*

Ver. 7. *And my People are bent to backsliding from me: though they called them to the most High, none at all would exalt him.*

The third chief Part of this Prophecy expresseth, in a most pathetick Manner, the Relentings of God Almighty towards them, as one grieved at the Heart for their Miseries, as one that was *afflicted in all their Afflictions*, and unable, for very Compassion, to see them perish before his Eyes.

Ver. 8. *How shall I give thee up Ephraim? how shall I deliver thee over to Destruction Israel? How shall I make thee as Admah? how shall I set thee as Zeboim? mine Heart is turned within me, my Repentings are kindled together.*

Ver. 9. *I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim: for I am God and not Man, the Holy One in the midst of thee, and I will not enter into the City.*

Wherefore the last Part is a most gracious Gospel Promise, not hitherto made good, but which shall be fulfilled to *Ephraim*, though now lost as to all humane Means of Recovery, and buried in a Land of Forgetfulness.



Ver. 10. *They shall walk after the Lord, he shall roar like a Lion, when he shall roar, then the Children shall tremble from the West.*

Ver. 11. *They shall tremble as a Bird out of Egypt, and as a Dove out of the Land of Assyria: and I will place them in their Houses, saith the Lord. Comp. Isa. lx .8.*

Having given you this short Comment upon the Place, I proceed in my Design.

*Matth. Chap. ii. ver. 13, 14, 15.*

*And when they were departed, behold, the Angel of the Lord appeared to Joseph in a Dream, saying, Arise, and take the young Child, and his Mother, and flee into Egypt, and be thou there, until I bring thee Word: for Herod will seek the young Child to destroy him.*

*When he arose, he took the young Child, and his Mother by Night, and departed into Egypt.*

*And was there until the Death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.*

Note I. These of the Prophet *Hosea*, which I have before in part transcribed, or pointed to, are very eminent, and no less *Evangelical* Promises, pregnant with Consolations, and  
which

which still look forward towards their ultimate Completion.

Note. II. As to this particular Prophecy of *Hos.* cap. xi. ver. 1, and 11. with the Relation it bears to *Matt.* ii. 15—*Out of Egypt have I called my Son*; I have these Considerations to offer. First, *Herod* the *Ascalonite*, was of *Idumean* Extract, one of the Stock of *Edom*, i. e. *Esau*, a great Enemy to *Jacob* and his Seed; by this evil Man, then invested with the Regal Power, was our Saviour in his Infancy expelled out of his own Country, and driven into a strange Land; *Jesus*, a Native of *Palestine*, and King by his Birth, must yet, before he can obtain the Kingdom, undergo more Difficulties and Labours than his Father *David* did, whom (as a Man would think) the *Jews* of that time crucified, or stabb'd in *Effigie*, being they could not reach his Person. *Psal'm* xxii. 16. Observe we further, *Joseph with the Mother and the Child*, fly not into *Egypt* needlessly, because (without a Miracle wrought for their Preservation) *Herod's* jealous Heart, and bloody Intentions, made it absolutely necessary for them so to do. Howbeit by this Providential Occurrence arising proximately and immediately out of a Tyrant's voluntary Wickedness, and his being suffer'd to exert



exert his pernicious Power to the utmost extent of his Limits, by these means seemingly contingent, there was an Occasion given for our Saviour's being made an Exile and a Wanderer for some time ; and not only this, but thereby too, there was a Foundation laid for the fulfilling of some *certain Prophecies*, whereunto such and such Actions befalling our Lord in his Infancy do evidently bear an Analogy, and carry a very particular Aspect, and Regard. To me it is abundantly evident, that there are many Circumstances in the Life of *Christ Personal*, which do both correspond with and are also Promisory, *Prophetical* and *Predictive* of other Circumstances relating to, or befalling *Christ Mystical*, that is to say, his Body the Church ; but to confine myself to the Subject now under Consideration. The Evangelist St. *Matthew*, as to the Historical Part in his two or three first Chapters, may be said to have wrote concisely, leaving the serious, studious, and well-disposed Christian to take the Hints given by him ; and so to make his further Enquiries, and Enlargements. Thus when I read of the *Holy Child Jesus's* being rescued out of the Hands of *Herod* an *Idumean*, I from thence foresee his Conquests over *Edom*, Isa : lxiii. v. 1. *Who is this that cometh from*

from Edom, with died Garments from  
 Bozrah? this that is glorious in his  
 Apparel, travelling in the Greatness of  
 his Strength? Compare with Rev. xix.  
 13. and with Chap. xiv. 19, 20. Again,  
 doth God recal his Beloved Son out of  
 Egypt, and find means to bring back  
 his banished? This presageth, yea more,  
 giveth a holy Assurance that in his own  
 good Time he will do the like for  
 his First-born Israel, the Sons of Jacob  
 and Joseph; though they have for  
 some Ages past, and must for Years  
 to come, continue Outcast still. The  
 Lord doth build up Jerusalem, he ga-  
 thereth together the outcasts of Israel.  
 Psal. cxlviii. 2. He telleth the Number  
 of Abraham's Stars, Gen. xv. 5. he  
 calleth them all by their Names, ver. 4.  
 And it shall come to pass, in that  
 Day, that the great Trumpet shall be  
 blown, and they shall come which are  
 ready to perish in the Land of Assyria,  
 and the outcasts in the Land of Egypt,  
 and shall worship the Lord, in the Holy  
 Mount at Jerusalem, Isa. xxvii. 13.  
 See likewise Isa. xi. 12. and Isa. lvi. 8.  
 The Lord God which gathereth the out-  
 casts of Israel, saith, I will yet gather  
 others to him, besides those that are  
 gathered unto him. In Christ Jesus all  
 things are yea and Amen. What is  
 once Inchoate with God Almighty, will  
 be

be *Consummate*, when he *begins to build his Tower*, it need not be doubted in the least but that he will *finish it*: and when I see him lay his first Stone, I thereby know very well that he will lay the last. Is the Son of God, who was made a Wanderer for our Sins, brought home again by his *Father's Angel*? The Fact itself prophetically portendeth, that thus it shall be done to *Israel*, who were made *Wanderers among the Nations* for their own Sins, *Hof. ix. 17.* In the safe return of *Jesus*, the Eye of Faith can (although it be afar off) behold the late but safe return of *Israel*, *Hof. xi. 11.* Let it be called to mind again, that this *eleventh Verse* is part of an Evangelical Prophecy, which beginning at the *first*, is continued to the End of the foresaid *eleventh Verse*. Be it further noted, that the latter part of the Prophecy is richly fraught with Gospel Mercies, but these future, merited indeed for a sinful People, but not yet to be conferred upon them. These and the like Considerations being duly weighed, it will be found that there is no Impertinency nor Impropriety in the *Apostle's* referring a thing which was then done in the *Person* of *Jesus*, to a like important thing which should hereafter be

be done in the *Person of his People*. And now let us lay matters together. *St. Matthew's Words* are; *And was there until the Death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.* The true meaning of which is this, that the calling home of the *Natural Son of God* out of *Egypt*, was an earnest in Hand, or a demonstrative Teaching Sign of a like matter of Fact to be done on the behalf of the *Adoptive Son of God*, in the future certain Restoration, and bringing home of that Exiled People. That the pertinency of the *Evangelist's Quotation*, and the true scope of the Text, may be the better discerned, you must read, and give due Attention to what is said at the thirteenth verse: *And when they were departed, Behold, the Angel of the Lord appeared to Joseph in a Dream, saying, Arise, and take the Young Child and his Mother, and flee into Egypt, and be thou there until I bring thee Word.* Lay the Stress upon the foregoing Sentence, and (putting the rest in a *Parenthesis*) connect with part of the fifteenth Verse—*That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.* ➤ The Completion of  
of



of the Prophecy in *Hosea*, took its first sure Omen from hence, and then it begun to be fulfilled; for it is an easy Lesson to learn, and obvious enough to be observ'd, that the *Angel's* waiting upon our *Lord* down into *Egypt*, and his reconducting him from that inimical place, hath this secret Instruction in it, viz. that God will raise *His Buried*, and recal *His Banished*. Psal. lxviii. 22. in plain terms, he will bring his ancient People home again into that Land, which formerly had *sperwed them out for their Iniquities*; according to what was threaten'd them by their great Master *Moses*, *Levit.* xviii. ver. 25, 26, 27, &c. *Be thou there until I bring thee Word*. Thus it is ordered by God Almighty, the Word must first come to *Joseph*, and an *Angel of Presence* must take the conduct of him, before he is allowed to attempt any such thing as a Return out of *Egypt*.

It being by me supposed, and as I hope sufficiently well proved, that *Jerusalem is in Bondage*, that is to say, *in Egypt with her Children*. Compare *Deut.* xxviii. 68. with *Rev.* xi. 8. This being granted me, I say as follows, that the Salvation of God's People, as to this one Particular at least, is *ascertained* and *premonstrated* by what was accomplished in the *Virgin's Son*; God tells

tells us in his Prophet *Hosea*, cap. xii. 10. *That he hath used Similitudes*. Now the *Similitude* design'd for Instruction lies herein. *Jesus*, whilst a Child, was obliged to leave his Country, and Sojourn in a strange Land, till such time as God should send *his Angel* to prepare the way. And now observe, the Case at this very time stands thus with *Israel*. They have for many Years ago, been obliged by a *mighty Power* far greater than *Herod's*, even that of *the Roman Empire*, to quit the Land of their Inheritance. The Effects, the lasting Effects thereby produced upon them, we see with our Eyes at this day, namely, that they are subjected every where to the Nations, brought into the unsettled, poor, precarious State of Sojourners, and Strangers; in which mean Condition too, next to Servitude, they must abide until *the Word come from God*, and they be thereby quickened into Life and Motion. *Awake, awake, put on strength, O Zion*, put on thy Garments of Vengeance first, and then afterwards, *thy beautiful Raiment, O Jerusalem; Loose thy self from the Bands of thy Neck: shake thy self from the dust: arise, and sit down, O Captive Daughter of Zion: for henceforth there shall no more come into thee the uncircumcised, and the unclean, Isa. lii. 1,*



2. The *glorious Guardian Angel* which brought home the *natural Son Jesus*, shall in aftertimes be dispatched from Heaven to call home *the adoptive Son Israel*; for by whom else should *the great Trumpet be Blown*, excepting by this *Angel*, and then, as in the Text before cited, *Isa. xxvii. 13.* — *They shall come which were ready to perish in the Land of Assyria.* When *Michael*, whom we will beg leave to stile the Lord's *Lieutenant Angel*, shall be commission'd to place himself at the Head of them, then will *the Spirit* enter into the Dead, heartless  $\pi\lambda\omega\mu\alpha$ . *A Nation will be born in a Day*, and then one *Jew* shall stand against a *Thousand*, and two *Jews* put ten *Thousand* of their Enemies to Flight.

*Hosea Chap. xiii. ver. 5. Yet I am the Lord thy God from the Land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.*

In a Prophecy of *Jeremiah's* delivered to the House of *Judah*, we find it said, *Cap vii. 11.* *Is this House which is called by my Name become a den of Robbers in your Eyes? Behold, even I have seen it, saith the Lord.*

This Passage may not amiss be thought to prophesie of, or at leastwise to glance at the very thing which was transacted by our blessed Saviour,

*Matt. xxi. 13. Mark xi. 17.* When lo! in his Human Nature and with his bodily Eye, he beheld the Frauds, Cozenages, and dishonest Practices of the *Nummularii* Money Changers, and others, to wit, the Priests, who for their fordid gain had brought the Market into the Temple, in selling there those Sacrifices and Oblations to the People which before time were wont to be sold in the *Forum* of *Jerusalem*, or other proper Places. This I only mention, to make way for a like Interpretation to be admitted of the *Text above written*. For, when *Jesus* in his Human Nature was brought out of that very *House of Bondage*, where their Forefathers had been; then above all other times it was most literally true to be affirmed, *Yet I am the Lord thy God from the Land of Egypt, and thou shalt know no God but me; for there is no Saviour beside me.* In all thy Exchanges of Countries and Places, in all thy Wandrings from *Mountain to Hill*, thou shalt not meet with, thou shalt not be able to find any God, any Deliverer but me. *Quantumvis queras, non cognosces neq; invenies Deum nisi me.* Though thou seek, yet thou shalt not know, nor find any God but me, who can, *et perdere à me recedentes, et ad me accedentes salvare*; destroy those  
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those that depart from me, and save them that come to me. Dr. Pocock on the Place. *By a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserved*, Hof. xii. 13. The latter clause of this Prophecy may, as I should think, and that without any Violence offer'd to the Text, be expounded of the *Prince of Prophets*, that *greater Prophet*, that *greater Shepherd* than *Moses*, by whom the Flock of God was all along fed, guided and governed after *Moses's* Death. By the same *great Shepherd of the Sheep*, consecrated by his own Blood to an everlasting Priesthood, they are hitherto saved, and shall be so from the *Πύλαι ᾗδου*, i. e. Gates of Hell, or utter Destruction. And again by this *Melchisedechical* High Priest exalted into a King, they shall finally be redeemed. *O Israel, thou hast destroyed thy self; but in me is thine help.*

*I will be thy King, where is any other that may save thee in all thy Cities?* Hof. xiii. 9, 10. Which words no less than those at ver. 4 may seem in their most genuine and proper meaning to design *Christ Jesus* as Incarnate, and now made Man. They indeed in the Parable, his own rebellious Subjects and Citizens, say peremptorily, *We will not have this Man to reign over*

us. Yet he here saith, *I will be thy King, where is any other that can save thee?* They, *his Citizens*, would not so much as allow of his *Title* upon the *Cross*. But *Pilate* saith, *What I have Written, I have Written*. However, take the Words in their most favourable and gracious Sense, and so the *Incaruate Jesus will be their King*, that King whose *Right Hand* for their Sakes, *shall teach him terrible Things*. *His Arrows being sharp in the Heart of the Kings Enemies*, and his *Sword keen*, whereby the *People fall under him*. Millions of *Gog and Magogs Men* at his triumphant Feet. Covering the Mountains with their Slain, and *filling up the Vallies with their Dead*, Psal. cx. 6. But there are Enemies of a higher Nature yet, far more considerable, and dangerous than these, to be subdued. Sin, Satan, Death and Hell. Wherefore the Lord speaking *sometime to the holy One in Vision*, Psal. lxxxix. 19. He saith, *I have laid help upon one that is mighty to bear, I have exalted One chosen out of the People*. A choice and chosen Man, whose own *Personal Righteousness* should sustain him, Isa. lix. 19. A King, whose puissant Arm should bring *Salvation to himself* and others: declaring his Resolution before Hand to all the infernal Powers  
of



of Darknefs, ver. 14 *I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plagues, O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes.* Which concluding Words of the Prophecy do likewise respect the *King of Israel* as Incarnate, and clothed with that Body which the *Father had prepared for him*, Heb. x. 5. in which also he wrought out our Salvation; for it was *his Flesh that he gave for the Life of the World*, John vi. 51. By that full, perfect and sufficient Sacrifice so offered, he did Merit for himself and us, to have the Victory over all our Enemies; so that being freed from guilty Fears, we may now boldly give the Challenge, *O Death, where is thy Sting? O Grave, where is thy Victory?* by that glorious Atchievement of the Son of God, which filled the Mouths of his *Prophets since the World began*, but is now passed into Fact, both that Famous Oracle in *Isaiab*, cap. xxv. 8. and this of *Hosea*, which we have just now given you, were fulfilled. However, seeing the forementioned gracious Promises, that of *calling his Son out of Egypt*, *Hos.* xi. ver. 1, and 11. And that other of *Ransoming them from the Hand of the Grave*, cap. xiii. 14. Seeing that

both these Prophecies pertain to *Ephraim*, as is apparent from the tenor of them; it may be made just matter of enquiry, who, where, and what People they be, which are intended by *Ephraim*. To which Question we make answer, First, that there is an *Ephraim* among the *Jews*, those I mean of the ten dispersed *Tribes*, whose Spirit the Lord might stir up, and who had Encouragement and Opportunity of returning to *Jerusalem* with *Zerubbabel*, *Ezra*, or *Nehemiah*, after the *Babylonish Captivity*. The Posterity of which *Israelites* so returning, are at this Day mixed with the *Jewish Body*, and may properly enough be called by their ancient Name *Israel* or *Ephraim*. Now that these, mystically, (but Scripturally, and truly) are in *Egypt*, hath been before asserted and prov'd. Yet, Secondly, it must be confessed, that there is an *Ephraim* consisting of the main Body of the *ten Tribes*, who are swallowed up among the *Northern* and *Eastern Nations* of the World, *Hos. viii. 8*. And if it be asked here, what shall be done to these? I affirm that they shall be raised up by the power of God. *The lost Tribes of the House of Israel*, are the subject of this Restoration, or Resurrection: for the Apostle says, that *all Israel shall be saved*, *Rom. xi. 26*.



A certain number of all the *Tribes* were sealed, *Rev.* cap. vii. *Christ Jesus* is appointed of the Father (*who also counts it a light thing*) to raise up the whole *House of Jacob*, *Isa.* xlix. 6. The Land too, when effectually redeemed, by *Messiah the Prince*, out of the Hands of Aliens, is to be distributed to the Children of the whole *House of Israel*, according to their *Tribes*, *Ezek.* cap. xlviii. And once more, the Lord hath told us by his Prophet *Jeremiah*, cap. xxxi. 1. that he will be the *God of all the Families of Israel*, and that they shall be his *People*. See also Chap. xxxiii. from ver. 7, to the end. The subjects of this great Redemption being stated, *A Redemption from Egypt, and the Grave*. The next Question is, concerning the manner of it: How they shall be restored, and by what means they shall arise, for *Jacob* is small, and *Israel* is less, he being not so much as a *People*. The *Jew* indeed is not in his *Grave*, but he is without *King*, without *Prince*, without *Priests*, without *Sacrifice*, his Πολίτευμα is dissolv'd, the *Potter's Vessel* is marr'd upon the *Wheel*, and thrown by. *Jacob* is small, and hath no strength to rise, but *Israel*, *Ephraim* is not found. How then shall he be brought into *Life* and form again? Answer, This will be done either first,

by a Resurrection in the most Literal Sense of Soul and Body. For (not to mention the *Resurrection of the dry Bones*, Ezek. xxxvii. and that of *Isaiab* c. xxv. 8.) the Promise is made to *Ephraim* according to the Letter, *Hof.* xiii. 14. *I will Ransom them from the power of the Grave, &c.* Comp. with *1 Cor.* xv. 54, 55. Or secondly, this great Work may be brought into effect by a Παναγήρεσις \*, that is, by being re-nate, and sent into mortal Bodies fitted for a state of Innocency, such as *Adam* should have enjoyed, in case he had persevered in his Obedience. When good *Abraham* with a singular Meekness and Moderation and holy Indifference to the fair, and desirable things of this World, did offer his Kinsman *Lot* to have his choice of the Lands that were then before them; it is observable, that the *faithful God keeping Covenant and Mercy*, who had before promised the Land of *Canaan* to this great *Patriarch's Seed*, Gen. xii. 7. did now punctually promise that he would give the same, (as the Words in the Letter carry it) no less to *Abraham's Self*, than to his Children after him. Gen. xiii. 15. *For all the Land which thou seest, to Thee will I give it, and to thy Seed for ever.* Assurance more-  
over

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\* The Παναγήρεσις is not by me very *Dogmatically* proposed, but left in *Media* as a *Speculation*.

over is given ver. 16. that his Posterity should be as the dust of the Earth, so that if a Man can number the Dust of the Earth, then should his Seed also be numbered. Now this Man's Seed, though formerly Great, Populous, and Blessed, yet is not now, to be sure, nor indeed hitherto ever was so great, Numerous, and Blessed withal, as here is intimated, and cap. xv. 7. where they are equalled in Number to the Stars of Heaven, and cap. xxii. 17. *To the Sand which is upon the Sea-shore.* That the Promise was made to *Abraham* strictly and personally in the Sense by me understood, may be probably conjectur'd from hence; God saith to him, Gen. xiii. 17. *Arise, walk through the Land, in the Length of it, and in the Breadth of it, for I will give it unto thee.* God will give it him, not to abide in quietly for a Season, or to be there under the Divine Protection for term of Life: No, but in some time known to the Almighty, in some Age or other, it shall be actually in his Possession, and he shall have it for an Inheritance. For consider, after that great act of Faith which constituted *Abraham*, being then in *Uncircumcision*, the *Father of the Faithful*, whether *Jews* or *Gentiles*: Immediately upon that act of his Recorded, Gen. xv. 6. God makes him this Promise, ver. 7. *And he said unto him, I am the Lord*  
*that*

that brought thee out of Ur of the Chaldees, to give thee this Land to inherit it. Hereupon Abraham asks, Lord God, how shall I inherit? Now the Sign following from ver. 9, to ver 15. where we have these Words; *And thou shalt go to thy Fathers in Peace; thou shalt be buried in a good Old Age.* This Sign, or Sacrament, I confess, given here to Abraham, as to the manner how, proves no more than that he should inherit Canaan in his Seed, his own Death being foretold by God Almighty at the same time, and consequently, it is an Assurance only of that former Promise, Gen. xii. 7. to the contents of which, his Seed, and not he himself at that time, was Entitled. But then I say further, that this excellent Person, under whom we Gentiles claim a Blessing, had after this another Sign, which did very probably portend, yea more, ascertain to him the thing which we are now pleading for, viz. An actual and personal Possession of Canaan. See Gen xxii. 15, 16, 17. The Sacrificing of Isaac (for neither Abraham nor his Son thought otherwise) this great, this hard thing, however inconsistent with, or contrary to his former overtures, was yet what God commanded; accordingly they both of them obey: In the mean while,

*Isaac*



*Isaac* receiveth his Soul again, for lo, it was even gone from him, being given to God by his own special Act. This Man kill'd, is by a means unknown and unexpected made alive, being entred in, he is suddenly brought out of the Eclipse and Shadow of Death, to live in the Land of *Canaan*, promised at that time; from which strange Event, *Abraham* had a hint given him to believe, yea, as the Friend of God, 2 *Chron.* xx. 7. He might probably be let into this Secret, and understand, that after a Temporal real Death passed upon him, the Lord in his own good time would give even himself Investiture, and find means to put him into that very Inheritance, Body and Soul, according to the most obvious Sense of the Promise before cited, *Gen.* xv. 7. And here (which favoureth such our Supposition) it must be granted, that this is not a Thing absurd, unbeseeming, or any ways unworthy of God to do. Nor again, is it a thing disproportioned to Faith, exceeding Belief, or any how discrepant and disagreeing to the state, Condition, or Circumstances of that *great Patriarch*; but on the other Hand, is rather what comporteth very well with them, especially since he had not that recompense of reward in this World, which from those gra-  
cious

cious and ample Promises made to him by *El Shaddai*, the holy and all-sufficient One, might be expected. For *Abraham* was in Journeyings often, in Perils often, in his own account, and confessedly no better than a Pilgrim and Sojourner in that famous Land of Promise, where exercised also with many Temptations. *Job* was greatly afflicted, *David* tossed up and down like the *Locusts*, *Daniel* carried into Captivity, most of the Prophets persecuted or slain. These with many other of those ancient Worthies, either Sufferers for, or dying in the Faith, are said by the Apostle to the *Hebrews*, cap. xi. 10, 16. to have fix'd their Thoughts upon a better Country, and to have sought for a City which hath Foundations, (twelve Foundations, *Rev.* xxi. 14.) *Whose Builder and Maker is God*. And what other Place can we imagin this to be, than that *eminent City* prepared against the *Millennium*; even *the New Jerusalem*, which *St John* saw coming down from God out of Heaven, prepared as a *Bride adorned for her Husband*, *Rev.* xxi. 2.

There are Numbers of Souls, infinite Numbers of them lodg'd in *Abraham's Bosom*, so ardent in their desires, so thirsty in their Expectations, and longings after the Age to come; that they have

have been thought by the ancient Fathers to stand in need of a *Refrigerium*, to abate the impatience they laboured under. These, with the great *Father of the Faithful* at their Head, are evermore intent upon the matter, looking forth, *quasi exerto capite*, and listening after the coming of the Bridegroom, as being unwilling to lose the smallest sound of their Masters Feet. Upon whose instant coming down from Heaven, or a little before that, we do suppose them commanded into a Paradisiacal happy World, *i. e.* appointed for a Παλιγγενεσία, or new Birth, when also they shall be united to beautiful, and well form'd Bodies, sufficient to render their Conditions blessed. Then shall the greatly beloved *Daniel* stand in his Lot\*. *But go thou thy way till the end be: for thou shalt rest, and stand in thy Lot, at the end of the Days*, Dan. xii. 13. Then, in that latter glorious Day, shall *Job* see his Redeemer standing on the Earth; see him, I say, fuller and better than *Jacob* did when he wrestled with him in the Twilight, and was not suffered to look upon him by open Day. Briefly, when *the Son of Man* shall come in the manner holy *Daniel* hath describ'd him, cap. vii. 14, &c. To take the Kingdom, and be an-

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\* *i. e.* Lot of Judah, Ezek. xlviii. 7. Dan. i. 6.

anointed Lord over the whole Earth : we cannot imagine otherwise than that he should be accompanied with vast Numbers of his Saints, especially since he is constituted by God, *to rule in the midst of his Enemies*, Psal. cx. 2. and with a gentle Hand, to reign over his People. It may not possibly be thought impertinent altogether to have cast in this Note here, *viz.* That the Translation of the last Verse of the Book of *Job*, according to the *Septuagint* or *Greek Version* of the Bible, runs thus, *Job* xlii. 17. *So Job died, being Old, and full of Days. \* But it is Written that he shall rise again with those whom the Lord raises up.*

The Greek Word here *Ἀνίστη*, signifies *Stare facio, erigo*; to raise a Man up, and set him on his Feet. Which thing may be done as well by a *reviviscence*, or returning into Flesh again, as by a strict and proper Resurrection of the former Body. Thirdly, *The dead Ephraim*, i. e. Captivated *ten Tribes*, may be caused to come up out of their Graves, Ezek. xxxvii. 12. *The dry Bones of the House of Israel*, represented as lying in an open Valley, ver. 2 may be clothed again with Flesh and Sinews, ver. 6. in this way, namely,

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\* Τετραπλῆς δὲ ἄυτον πάλιν ἀναστήσεται μεθ' ἰωὴν ὁ  
Κύριος ἁνίστησι



ly, by a *Renascenty* of them in their *Posterity*, even as the Old Rebellious Race that came up out of *Ægypt*, and wandered in the Wilderness *forty Years*, were pemitted to enter into that good Land of Promise, no other ways than in the *Persons* of their Children. The like thing may possibly be intended by *Ezekiel's* Vision, and give us to understand, that as the *Blessed Millennium* shall draw near; *The new generation* then living, and sprung up from the former *Israel* through a long succession of Ages, whether hid in *Persia, China, Tartary, Mogol, &c.* shall previously to their Resuscitation be made sensible of their true Original, with their pristine State and Dignity from whence they are fallen. Which great thing, since it can't be effected without a Miracle, God therefore will reveal himself to them. By which supernatural means it will be seen, that they who by reason of the many, and great Revolutions pass'd over their Heads, had quite forgotten their own *Extract*, shall, *Nebuchadnezzar*-like, come to the Knowledge of themselves again; and thence be enabled to *look back to the Rock from whence they were hewn, to the hole of the pit from whence they were digged*, Isa. li. i. In a Word, their Eyes being opened, their Hearts humbled by frequent

quent Humiliation, *Fer. xxxi. 9.* and their Spirits rowzed up by the *blowing of the great Trumpet*, they shall Flow together from all Places. The Lord in that Day having caus'd his *Standards* to be set up, *Isa. xlix. 21. lix. 19. and lxii. 10.* Behold, they are brought upon *Horses, and Dromedaries, and Camels*, yea and upon *the shoulders of the Gentiles*, who shall be even proud to assist and carry them homewards to their own Country.

*Isa. chap. iv. ver. 1. And in that Day, seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach.*

This Verse is generally, though wrongfully, interpreted *in malam partem*. The Commentators, so many as I have seen of them, do judge it to belong to the *Prophecy* in the foregoing Chapter. But, in Truth, it doth not, and therefore should be taken and expounded *in bonam partem*. For it belongs to the following gracious and truly *Evangelical Prophecy*. Wherefore, (as I humbly conceive) it speaks thus much; that when God shall appear in his Glory, to *bind up the Breach of his People*, and take away the grievous Rebuke and Shame which they lie under. The Na-

Nations of the World, seeing them so highly favoured, and dignified by the Almighty, will thereupon be the more abased in their own Eyes, as a People much inferior to them in Privileges; so that out of very Emulation, *seven Women*, i. e. seven Ladies of Honour, seven Princesses shall take hold of one Man, the Marriage Bed of a *Few* being courted for the ennobling of their Blood. *We will eat our own Bread, say they, and wear our own Cloaths, only let us be called by thy Name, to take away the reproach of our Gentilism.*

Jerem. xxxi. ver. 15, 16, 17. *Thus saith the Lord, A Voice was heard in Ramah, Lamentation, and bitter Weeping; Rachel weeping for her Children, refused to be comforted for her Children, because they were not.*

*Thus saith the Lord, Refrain thy Voice from weeping, and thine Eyes from Tears: for thy Works shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy.*

*And there is hope in thine end, saith the Lord, that thy Children shall come again to their own Border.*

These Words are part of a most comfortable, *Evangelical Prophecy*, beginning at the 18th Verse of the former Chapter, and reaching to the end

of this. The Blessing moreover that is exhibited and predicted in this Prophecy is as yet, for the main part thereof, future: for certainly, under the Deliverance of the *Jews* by *Cyrus*, a farther and much greater Salvation than that is insinuated and foretold, *viz.* *The Churches Restoration and Exaltation in Christ.* As after the *Babylonish Captivity*, the People of God were reduced from all parts and quarters into their own Land in quiet; so shall it be done again in the latter Days, but much more abundantly, with greater Observation, and in a more resplendent, ample and glorious Manner than ever. *Christ's* Deliverance out of *Herod's* bloody Hands, and especially his safe reconduction and return back from *Egypt*, is in the Fact thereof, a visible *Promise and Prophecy, an Astipulation and Assurance* on God's part, an earnest in Hand as it were, that a full Deliverance shall be given to the *dispersed and oppressed of Israel*, when the *seventy grand Weeks* shall be completed; to which *Weeks*, the seventy Years of their first Captivity may perhaps have some remote aspect and allusion.

Matt. ii. ver. 16, 17, 18. *Then Herod when he saw that he was mocked of the Wise Men, was exceeding Wroth, and sent forth, and slew all the Chil-*



*Children that were in Bethlehem, and in all the Coasts thereof, from two Years old and under, according to the time which he had diligently enquired of the Wise Men.*

*Then was fulfilled that which was spoken by Jeremy the Prophet, saying,*

*In Rama was there a Voice heard, Lamentation and Weeping, and great Mourning, Rachel weeping for her Children, and would not be comforted, because they are not.*

The Words may be read, *In Ramah hath been heard a Voice of Lamentation, &c.* Rachel had occasion given her to Weep for Joseph's sake when Ephraim was carried away Captive by Salmanezer, and when her other Son, prophetically named by her Benoni, a Son of Sorrows, was slain in the Wars, and led into Captivity by Nebuchadnezzar: she had then another and a fresher Occasion given her to shed Tears. And now again *de novo*, Herod's killing the Infants at Bethlehem, and all round about: this must be conceived as an Addition still to the matter of her Lamentation, and a further fulfilling of Jeremiah's Words. Yet this Infant-Slaughter was but a foretast as it were, a slight Skirmish, and Pro-lusion, in comparison of the vast Slaughter, Murder, and Havock which should be made of her Children, i. e. Benjamin

(no less than *Judab*) by the *Roman Armies* : which last sad subject for Lamentation and Tears may deservedly be thought to take in the whole Extent, and exhaust the full Meaning of the Prophecy. However it were, that *Herod's* Cruelty might give the hint, and very well serve, for bringing to mind these words of *Jeremiah*, *In Rama was there a Voice heard, &c.* Yet certainly those few Children, comparatively, which that Tyrant slew, as it was not an irreparable loss (for more of them within a few Years might be begotten in the same Land) so neither on the other Hand, may it be thought to have been the chief cause of *Rachel's* excessive Weeping, and her *refusing to be Comforted*; no, a much weightier Reason for it, was doubtless comprehended in the Prophecy; I mean, that sweeping Destruction which not many Years after beset both *Judab* and *Benjamin* too. The Lord sending among them his four sore Judgments, *the Sword, and the Famine, and the noisome Beast, and the Pestilence, till they were consumed.* *Ephraim* almost wasted to nothing, may in right sorrowful Ditties bemoan himself. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was Chastised as a Bullock unaccustomed*

*stomed to the Yoke, &c. Ephraim* may break his Heart with grief; and *Rachel* weep like those, 1 Sam. xxx. 4. *Who lift up their Voice, and wept till they had no more power to weep.* But where shall *Ephraim* or *Rachel* find Remedy or Relief under such their inconsolable Sorrows? In this surely, in something which the matter of Fact recorded by St. *Matthew* suggesteth to our Minds, cap. ii. 20. *Arise, take the Young Child and his Mother, and go into the Land of Israel: for they are dead which sought the young Child's Life.* Behold, here is the *Solamen Primum movens.* *They are dead which sought the Child's Life.* If there be any good reason to think, that *Ephraim* shall ever live again; it is because *Jesus* lives, John xiv. 19. *Let the Floods clap their Hands, and let the Hills be joyful together.* For this, *let the Heavens rejoyce, and let the Earth be glad.* That the *Dragon* in *Herod*, notwithstanding all his Watchfulness, was *out-watched* by the Angel, *over-watched* by that All-seeing Eye which neither slumbers nor sleeps; in-somuch that he could not obtain to destroy the *Woman's Birth.* This great Providence of God's is both *Ephraim's* and *Judab's*, *Rachel's* and *Leah's* security too, that they shall recover the loss of Children, and so all Tears, upon

that account, being wiped away from their Eyes, they shall sweetly and quietly enjoy their own Country, which also they shall fill and over-fill with a vastly numerous Increase, an unbounded Stock, *breaking forth on the right Hand and on the left*, Isa. liv. 2, 3. That the Lord will put a final Period to the many Wanderings, and sore Travails of his People, that he will once more *turn for them, their Mourning into Dancing*. For Proof of this, I say, we need go no further than the Prophecy as quoted by the Evangelist St. Matthew from *Jeremiah*.

*Thus saith the Lord, Refrain thy Voice from Weeping, and thine Eyes from Tears: for thy Works shall be rewarded, saith the Lord, and thou shalt come again from the Land of the Enemy.*

*And there is hope in thine End, saith the Lord, that thy Children shall come again to their own border, Jer. xxxi. 16, 17.*

*Blessed is the Man whom thou chastenest, O Lord, and teachest him out of thy Law: That thou mayest give him rest from the days of adversity, until the Pit be digged, for the Wicked, Psal. xciv. 12, 13.*

Observe how the mournful is succeeded by the joyful Part. *Happy art thou, O Israel: who is like unto thee, O People saved of the Lord, the shield of thy Help, and who is the Sword of*



of thy Excellency? And thine Enemies shall be found Liars unto thee, and thou shalt tread upon their High Places, Deut. xxxiii. 29.

To conclude this Dissertation, I offer for probable, that the Lord's *Inauguration*, or rather, *his Coronation*, when he receives Investiture of his Earthly Kingdom, together with *Royal Unction* there-upon: Such his Coronation, I say, will be attended and honoured, 1. with a strict, proper, and real Resurrection of the *Antediluvian Saints*, the *Martyrs* for God's holy Worship, and Word of Truth under the Law, as also *the Martyrs* for his holy Worship and Word of Truth under the Gospel. (\*)

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2. It

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(a) After that the fury of the Lord shall have been poured forth upon the last of the four grand *Desolators* of his People, *Dan.* ix. 27. when the mighty Sinners of this World shall be cast into *Hades*, and so, there is by such means a great *Void* caused in the Earth, *Isa.* xxiv. 1. Upon these, or the like Exigencies however happening; it hath been taken for ' The Office of the *Αβυς* to send down  
' those new *Coloni*, as *Philo* calls them, which ad-  
' ded to well disposed *Souls*, might enable them to  
' recover *Heaven*, from whence they were supposed  
' to have fallen; and this especially when the *Αβυς*  
' himself was to undertake the *Πανδάλιον* (that is *Pla-*  
' to's word) the *Helm* of the *World* in his own  
' Person, which was judged to be at the beginning  
' of the *Golden Age*. This is therefore the *nova*  
' *Progenies* from *Heaven* in *Virgil*, *Eclog.* 3. vid.  
*Dodwell's Epistol. Disc.* of Soul and Spirit, pag.  
25.

2. It will be accompanied with a Παλιγγενεσία, in which *Abraham*, with *all*, and only *the Souls lodged in his Bosom*, will descend down into Earthly, *Terrestrial Bodies*, in order to make their Abode in this World, during the Blissful Reign of him who is אבִיֶּנָּה *Pater Sæculi venturi*. If this should not be; yet, 3. *Messiah's Reign* will for a certainty be attended with the *Conversion and Exaltation of the Jews*, whose peaceful Triumphs the *fulness of the Gentiles* will adorn, when long Life, and *Halcyon*, happy days shall be the settled Portion of God's People. Hence it is, that in the Scriptures, a *Tree* is put for the *Emblem* of their Duration, *Isa. lxxv. 22*. So likewise *Psal. i. 3. And he shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season*, And again, *Psal. xcvi. 12, 13. Then shall all the Trees of the Wood rejoyce before the Lord*. — But what Tree may best besit this purpose? what sprightly, vigorous Plant shall we make Choice of to be the Picture of their Stability, and Permanency in Life and Verdure? The inimitable *Spencer* hath given us a List of the chief of them.

The sailing Pine, the Cedar, proud and tall,  
The Vine-prop Elm, the Poplar never dry,  
The builder Oak, sole King of Forests all,  
The Aspine good for staves, the Cypress Funeral.

The

The Laurel meed of mighty Conquerors,  
 And Poets' sage, the Fir that weepeth still,  
 The Willow worn of forlorn Paramours,  
 The Eugh, obedient to the bender's will,  
 The Birch for Shafts, the Sallow for the Mill,  
 The Myrrh sweet, bleeding in the bitter Wound,  
 The warlike Beech, the Ash for nothing ill,  
 The fruitful Olive, and the Plantane round  
 The carver Holm, the Maple seldom inward sound.

Legend 1. Canto 1.

The Blasting of this mighty People was long ago prefigured by *Isaiab* under the Emblem of an *Oak*, whose *Leaf fadeth*, and as a *Garden that bath no Water*, cap. i. 30. But we find also that their *Reflourishing* is set forth to us by the pleasant Greenness of the *Fir-tree*, Hof. xiv. 8. *Ephraim shall say—I am like a green Fir-tree. From me, saith God, is thy Fruit found.* Their future Prosperity is also represented by the noble height of the *Cedar*, a Tree no less celebrated for its *Fragrancy*, *lastingness* and *strength*, the *Timber* thereof never decaying. Hence the *Adage*, *Cedro perennius*, in allusion to the Qualities of this stately Plant, it is that *the sweet Psalmist of Israel* saith, *The Righteous shall flourish like the Palm-tree: he shall grow like a Cedar in Lebanon.*

*Those that be planted in the House of the Lord shall flourish in the Courts of our God. They shall still bring forth Fruit in Old-Age: they shall be Fat and Flourishing.* To

*To shew that the Lord is upright: he is my Rock, and there is no Unrighteousness in him, Psal. xcii. 12, 13, 14, 15.*

*Jerem. chap. v. ver. 6. Wherefore a Lion out of the Forest shall slay them, and a Wolf of the Evening shall spoil them, a Leopard shall watch over their Cities: every one that goeth out thence shall be torn in pieces: because their Transgressions are many, and their Backslidings are increased.*

In this Chapter the Prophet complains of the General Corruption of all estates and degrees among the *Jews*, particularly of the Scarcity of just Magistrates, ver. 1. *Run ye to and fro through the Streets of Jerusalem, and see now and know, and seek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it.* He takes notice farther of their Perjuries, as also of their deep Hypocrisy in an unsound Profession of the true God, ver. 2. *And tho' they say, The Lord liveth, surely they swear falsely.* This Wickedness also is universal, of great and small, high and low, Rich and Poor, ver 4, and 5. To which add, lastly, their Impenitency and Incorrigibleness. *They have refused to receive Correction, they have made their Faces*



*Faces harder than a Rock.* And now what shall we say? When the Lord is thus insulted and defianc'd, when he is press'd as it were under the Weight of his People's Sins, *as a Cart is press'd that is full of Sheaves*, Am. ii. 13. The Lord may groan under that Burden for a while, but at last he will throw it off; *Ab, I will ease me of my Adversaries, I will avenge me of mine Enemies*, Isa. i. 24. And so we find it here, a heavy Judgment, and that a lasting one, which can be removed by nothing but what is the removal of their Sins; a lasting and heavy Judgment is denounced against the *House of Judah*, which alone was left of all the *Tribes*, for *Ephraim* was gone into Captivity. And as touching this dreadful Commination, if with *Isaiab*, one should put the Question, and say, *Lord, how long?* Cap. vi. 11. The answer would be as there, *Until the Cities be wasted without Inhabitants, and the Houses without Man, and the Land be utterly desolate.*

*And the Lord have removed Men far away, and there be great forsaking in the midst of the Land.*

It hath been remarked, that the *Persian* and *Grecian* Monarchies, were somewhat favourable and friendly to the Affairs of the *Jews*, who enjoyed peaceable Seasons, and a prosperous  
run

run of Days, whilst those Empires continued; excepting that the *King of Syria*, especially the *Antiochus's*, were upon Occasions great Persecutors, and sore Enemies unto them. Yet as the Prophecy in *Daniel* hath it, *they were holpen with a little help* against their Adversaries, by a Divine Hand encouraging and strengthening the *Maccabees*, who *did Exploits*, Dan. xi. 32, 33, 34. Which being Preface enough for my present Design, I proceed directly to an Explication of the Prophecy. *Wherefore a Lion out of the Forest shall slay them, and a Wolf of the Evening shall spoil them, a Leopard shall watch over their Cities: every one that goeth out thence shall be torn in pieces: because their Transgressions are many, and their Backslidings are increased.*

The *Commentators* taking it, one after the other, apply all that is contained in this *Verse* to *Nebuchadnezzar*, as if he and his Army were described under these several Similitudes: *The Lion*, for Example, denoting his Courage, Power, and Pride, in insulting over his Prey: The *Evenings greedy Wolf*, they say, shew his ravenousness and unsatiableness, (one of them devouring abundance of Sheep) And he is compared lastly, to the *Leopard*, for his Vigilancy, Agility, Strength, Cunningness, and

and all this under the *Metaphor* of three kinds of Beasts of Prey. Thus the Expositors; but I am very much inclin'd to think, that no fewer than three Capital Enemies of God's sinful People are here intended. And first, *the Lion* is indeed *Nebuchadnezzar* King of *Babylon* with his *Chaldean* Army from *Syria*, and the Forest of *Libanus*, woody Places: Thus Jer. iv. 7. *The Lion is come up from his Thicket, and the Destroyer of the Gentiles is on his way, he is gone forth from his Place, to make thy Land desolate, and thy Cities shall be laid waste without an Inhabitant.* Secondly, By *the Wolf of the Evenings*, or, as the *Vulgar Latin* hath it, *Lupus ad Vesperam*, is meant the next grand Destroyer to the King of *Babylon* (for two of the famous four Monarchies did favour the *Jews*) The next remarkable Destroyer therefore after *Babylon* is *Rome*, whose first Founder and King was *Romulus*, who, as the Story went currant anciently among the *Romans*, had a *She-Wolf* for his Dam.

Thus *Propertius* lib. 2. Eleg. viii. ad Amicum.

Cur exempla petam Graium? Tu Criminis auctor,  
Nutritus duro, Romule lacte Lupæ.

Ro-

*Romulus* and *Remus* being Twins, were by the orders of their cruel Uncle *Amulius*, commanded to be drowned in the *Tyber*; but they somehow escaping their hard Fate, were found naked upon the River's bank, and reported to have been suck'd by a She-Wolf. Hence those pretty Verses of *Ovid's*, *Fastor. Lib. 2.*

Venit ad Expositos (mirum) lupa foeta gemellos  
 Quis credat pueris non nocuisse feram?  
 Non nocuisse parum est, prodest quoq; quos lupa nutrit,  
 Perdere cognatæ sustinere manus  
 Constat, & caudâ teneris blanditur alumnis,  
 Et lingit linguâ Corpora bina suâ  
 Marte fatos scires: timor absuit, ubera ducunt:  
 Nec sibi promissi lactis aluntur ope.

*Lucius Florus* the Historian, *Martial*, *Juvenal*, *Claudian* and other of the Poets, bring this story into their Verses, as Occasion serves. It is thought that *Laurentia*, Wife of *Faustulus* the King's Herdsman, (nick-nam'd *Lupa* by the Shepherds, for her being a Harlot) was the Foster-Mother of these Children, and that in memory of the Fact that loose, lewd *Festival*, called *Lupercalia*, was instituted. Which *Ludi*, Annual Plays, lasted till *A. D.* 496. when Pope *Gelasius* got them abolished. This very ancient Solemnity is mentioned by *Ovid* in the same *Lib. 2. Fastor.*

Illâ



Illa loco nomen fecit: locus ipse lupercis,  
 Magna dati nutrix præmia lactis habet.  
 Romuli nutrix Lupa honoribus est affecta divinis.  
*Lactant. Lib. 1. cap. 16.*

Some have afforded real credit to the old Fable, that the Twin-Brothers, *Romulus* and *Remus*, were so nourished in their Infancy; as should seem by what *N. Lloyd* reports in his *Historico-poetical Dictionary*. Non desunt tamen qui veram belluam Romuli nutricem velint fuisse, non autem prostitutam Laurentiam. For which he quotes *Strabo* lib. 5. *Justin* with *Dempster's Emendations*, lib. 38. and *Pliny* lib. 8. cap. 17.

The next thing by us to be considered, is the Signification of the *Hebrew Words*, עֶרְבֹת, which no way disserveth our conjecture, for let it be translated according to our *English* Version, Evenings-Wolf, it may import that a rapacious, hungry *Wolf* in the *Evening*, or Sun-Set of their Civil State, should lay wast their City, devour its Inhabitants, and cause an universal Desolation among them. But indeed as the Mornings naturally connote the East, and the Evenings the West, because the Sun riseth in the East, and setteth in the West; therefore עֶרְבֹת may according to the Cryptick, yet very and true Sense of the Prophecy, signify *Lupus ad occasum*,

*sum, vel ab occidente. A Wolf from the West*, so *Dan. c. viii. 5. An He-goat from the West*. The Hebrew is המערב and again נאכל בערבות is translated by the *Septuagint* ὁ ἐκ τῶν δυσημῶν *Moab*, in the Western parts, or Plains on the *West* of *Moab*, *Num. xxii. 1. Rome* then, as I have been endeavouring to shew, is *that Wolf of the Evenings*, or *Wolf of the West*, which through God's just Judgments (whereof his People always had due Warning) was suffered, yea, perhaps, for this very end raised up to kill those *Rebellious Jews* with the Sword, i. e. slay the *Sheep of his Pasture*, called therefore, when appointed to utter Destruction for their Impenitence, *the Flock of Slaughter*, *Zechar. c. xi. 7.* Of whom having us'd the last means towards them, God saith, ver. 9. *That that dieth let it die, and that that is to be cut off, let it be cut off; and let the rest eat, every one the Flesh of another.* This is that *devoted Flock*, which the *Wolves of Italy* were called in to devour. What they could not eat themselves, they gave to the Fowls of the Air, and Beasts of the Field; what was not for their own use, they trampled under Feet; and the residue of this unhappy Flock they have scatter'd abroad upon a thousand Hills. Thirdly, I stick not to affirm in the  
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next Place, that the *Turk* is here described to us under the Figure of a *Leopard*; for he exactly answereth to the Qualities of that Beast. And again, he is every way well accommodated for the Performance of God's Work, which also he doth very effectually, (although he know it not) and must do so until the time appointed. Of this Warlike, politick and powerful People, one may truly say, that, take them in the Lump, and they are a Generation spotted in their Morals, nay, even their Religion is *Ring-straked and speckled*; it being unskillfully contrived out of *Gentilism*, *Judaism*, and *Christianism*. Leopard and Tigre-like, they are most furious in their assaults, and where they can prevail, cruel and barbarous in their Treatment of those vanquish'd enslaved miserable Creatures that fall into their Hands; they being for the most part Soldiers, (like unto *that Beast* for resemblance) there is a certain Fierceness and brutality in their Carriage, whether it be to their own savage kind, or Men of other Nations and Religions. Besides some Qualities which it hath in common with the untamed Wild kind, the Leopard is especially remarkable for these, *viz.* its swift Traverse over Hills and Dales, through Plains and  
D Forests,

Forests, whether Hunted, or else in quest of Prey to fill his greedy Maw with. The Velocity of the Leopard is taken notice of in Scripture, Hab. i. 8. *Their Horses also are swifter than Leopards.*—the same thing hath been observed by profane Authors, *Oppian.* lib. 3. *Cunegetic.*

Οκύτατον θείει καὶ τ' ἄλκιμον ἴθυσ ὄρεει,  
φαῖνε δ' ὑπὸ τ' ἰδοὺς διηερπὴν φορέεσθαι.

*Celerrime currit, & fortiter recta irruit.  
Diceret quum videres, eam acream ferri.*

Add to this, that it is a very eager Creature, and equally watchful to lie in Ambush, leaping down from a Tree, or springing out unawares, and with his Claws seizing upon whatever comes in his Way. All which we have seen exemplified in the manners and actions of this great People, in the Proedatory wide Excursions which they have made, and in the almost incredible celerity of the *Saracenick*, and after them, the *Turkish* Expeditions and Conquests. But to come to the Particulars of the *Text*, the Words of *Jeremiah* may indeed in their first intelligible sense express the more eminent, and impending Judgment, which at that time was threatened, and not long after executed upon the *Jews* by *Nebuchadnezzar's* Army, which was to them, in the manner foretold, and in divers respects, as a  
*Lion,*



*Lion, a Wolf, and a Leopard.* This is the first thing which they convey unto the Mind. But then I hold withall, that there is an *Amplitude*, or *abounding Signification* in the Terms here used, whereby at the same time that they shew the present or proximate Event, they do also give occasion for other Thoughts, and not obscurely connote events future and farther off. *Lumen Propheticum est aliququaliter Ænigmati- cum.* Many of the Prophecies are sacred *Enigma's*. And hence it is, that besides what they hold forth to a more open view, there is inclosed in them a certain *latent* and *unexpected Sense*, of which, God may hereafter more abundantly reveal to the pious and well-meaning Enquirer.

Upon the whole, it should seem to me, that the Character of a *Watcher*, very well agreeth unto, and on a special Account, more remarkably befitteth the *Turk*, than any other whatsoever: for the *Holy Land* is at this Day in his *Dominions*: and no less certain it is that he doth so strictly observe, so narrowly watch both *Jews* and *Christians* too, that no considerable Number of them shall either go into *Jerusalem*, or out of it, none shall do more or less there, than what he well approveth of. *Italy* was never, that I know of, famous

for *Leopards*: wherefore (as likewise for another reason before given) that Spoiler was best design'd under the Figure of an *Evenings Wolf*, or *Wolf of the West*; whereas the *Turks* Dominions, especially his native original Country from whence he came, *Scythia*, and some parts of *Armenia*, abound with them; and therefore what fitter *Emblem* were there to represent or shew him by, than that of a *Leopard*.

Hosea chap. xiii. ver. 7. *Therefore I will be unto them as a Lion, as a Leopard by the Way will I observe them.*

God met them *as a Lion in Adrian*, and he watches them at this Day *as a Leopard*, in the *Turk*, the Hebrew Word *ליון* signifies *Leo vetus, jam grandior factus, & per atatem astutior*. Answerably to which, the *Roman Empire* taken *Figuratively*, as a Man was then at full Age, as one that is between forty and fifty, nay, the Emperor himself was thereabouts, at a perfect Age, a strong full-grown *Lion*, a grave Politick *Spaniard*; and such did the management of this great Enterprize shew him to be: for he waged a doubtful, and dreadful War with the *Jews*, who having taken the *Cup of Fury at God's Hand*, a Cup which they could by no means put by, they were made exceeding drunk with the Dregs of it; which the Emperor

ror *Adrian* perceiving, he husbanded his Soldiers as well as he might, not always offering Battle in the open Field, but suffering those intoxicated mad Creatures to spend their Fury, as sometimes they did, upon themselves; and by such prudent means killing them at the best advantages he could take of them. None but this old seasoned Lion could have dealt with so forlorn a Multitude. The Pangs of a violent Death were then so strong upon the *Jews*, that it did really amaze and stun the force of the whole Empire: The full military Power of *Rome* was hard put to it, to keep them under in their last struggles for their expiring state. And now that they are in their Dispersion, and at as low an ebb almost as can be; yet one may rightly guess, that as the Christians formerly, to very little purpose, unless it were the destroying of Men's Lives, muster'd up vast Numbers of Soldiers to serve in their *Crossades*, for the recovering of the Holy City out of the Infidels Hands; so doubtless, with a Zeal equally fruitless, and much more indiscreet than their's, would the *Jews* at this very time, if it were any ways possible for them, attempt a return to their beloved Land: but because they shall not do this rashly, nor till God see good, there

is a *Leopard in the way to observe them*; and the same so vigilant, and so strong, so patly situated, and so very well qualified for this end and purpose, I mean, the preventing any such Enterprize; that a Return to Paradise, whilst guarded with the *Angel's flaming Sword*, were not a thing more impracticable than this is. Which Providence of God's may teach them, that *their Strength is to sit still*, Isa. xxx. 7. And another Prophet hath put these Words into their Mouth, *It is good that a Man should both hope, and quietly wait for the Salvation of the Lord*, *Lamen.* iii. 26. This to is the good Lesson taught them by *Micah*, *Therefore I will look unto the Lord: I will wait for the God of my Salvation: my God will, once more, hear me*, cap. vii. 7.

Finally, That this of *Hosea*, and that other of *Jeremiah*, to which this seems referible, that these Texts of *Fer.* v. 6. and *Hof.* xiii. 7. may well admit of the Interpretation I have given them, will perhaps appear to be somewhat the more probable for these one or two Reasons. First, as to *Hof.* xiii. 7. The Prophecies next mentioned there, and next occurring in the sacred Page, the Prophecies which are connected with, or immediately subjoyn'd to this, are  
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Prophecies which contain in them the last, the greatest, and the utmost of Blessings, ver. 9. *O Israel, thou hast destroyed thy self, but in me is thine help.* ver. x. *I will be thy King, where is any other that may save thee?* And ver. 14. *I will ransom them from the power of the Grave: I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes. I will ransom them from the Hand of Death.* Observe now these greatest of Blessings are promised by way of Consolation, to support the *Faith and Patience of the Saints*; they are added here to ballance against the greatest Evils of the Times, and to out-way the opposite Judgments; and therefore that *Emblematical Prophecy*, shewing God to be to them as a *strong Old Lion*, and afterwards as a fierce *Leopard in the Way*, should in reason mean those last and forest Judgments which were to come upon them by the *Romans*; and then upon the wretched remainders of that People, by the *Turks* chiefly, and other *Nations* insulting over them, and keeping them in subjection at their Pleasure: My Argument is plainly this, that the Blessings specified in the foregoing Verses, being the last, or the Consummation of

all Blessings, they may justly seem to suppose, that the preceeding Punishments are the last, or the Consummation of all Judgments; and then *the Lion* will mean the *Roman*, which truly was a most destructive deadly Power to the *Jews*, *the Leopard*, consequently, will be the *Ottoman*, who is *Apollyon*, a Destroyer, one who not only watches to devour God's People, but, if he were not so strongly curbed by an unseen Hand, would effectually do so.

Reason second. 'Tis plain to me, even as a Proposition whose verity is received, and acquiesc'd in, that the *Turk* is Successor in Name, in Place, in Qualities, to that *Leopard* described in *Daniel*, vii. 6. And it is with me also taken for granted, that he is certainly meant in that Vision of St. *John's*, Rev. xiii. 1, 2. And *I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blasphemy.*

*And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion, and the Dragon gave him his Power, and his Seat, and great Authority.*

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With Relation to this very Beast, it is said, ver. 9, 10. *If any Man have an Ear, let him hear. He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, must be killed with the Sword. Here is the Faith and Patience of the Saints.* Verily the Saints, whether *Jews* or *Christians*, (for they both belong to the True God) *have need of Patience*; for this *Beast*, and his *Adherents in Africa*, are great oppressors, making Slaves of all that come into their *Hands*; if any difference be put between Slave and Slave, 'tis likely enough that the *Jews* and *Christians* may fare the worse for their Religion: but, as the holy Apostle adviseth, Jam. i. 4. *Let Patience have her perfect Work*; especially, since *there remaineth a rest to the People of God*; and they are by his mighty Power kept unto Salvation, as surely as the Beast is reserved for Destruction, and a day of Judgment; it being thus resolved upon by the Holy one; *He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, shall be killed with the Sword.*

Lo! This is the grand Criterion, it is, I affirm, an evident and even demonstrative Mark of the Turk; for herein, as shall be shewn, he differeth essentially from the other Beasts. They,

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'tis true, arising successively one after the other, kept up the Trade of War in their Generations, and killed Men; but then, Ambition, Renown, a desire of rendring their Country Famous, Love of Honour, and a false Notion of mundane Glory; some one, or all of these together, may be said to have been their leading Principle; but, O strange delusion of the Devil's, this Man of Sins Principle is Religion. Follow Peace with all Men, and do good to all, saith Christ. The very contrary, the very reverse to which *Pacifick Maxim*, is imbodyed in the Religion of *Mahomet*, who, as he saith, had a Commission given him from God, to kill with the Sword. Agreeably to which Divine Commission, the Fundamental Law of *the Alcoran* is, *Occidite Homines, quousque omnes Mauri fiant*. Slay and kill, till all Men have become *Mahometans*. This Precept is found both in the *Zuna*, and in the *Alcoran*, vid. Dr. *More's Myst. of Godlinejs*, lib. 5. c. 10. *Seet. 1.* Now, 'tis one thing, however Sinful, to wage War, and kill Men out of Ambition, and thirst after Glory, and another thing to do this *Ex Religionis instituto*; as 'tis one thing to commit Iniquity, and another thing to *establisb it by Law*. Now that *universal Homicide* is thus established  
by



by the *Turks* great Prophet *Mahomet*, is further confirmed by these Instances, *viz.* That their Doctors and professed Readers of their Law, do in the time of their Publick Lectures to the People, hold a drawn Sword in their Hand, or lay it somewhere by them; and besides what hath been before noted to you out of Dr. *More*, there are to be found in the same *Alcoran*, Exhortations to Robbery and Blood-shed *Latrocinale hoc Preceptum Sectatoribus suis dedit Mubammed: usquequo, inquit, vos meliores, & Elatiores efficiamini, Pradatores et expugnatores estote, Alcor. Cap. xii. citante Forbesio Instr. Lib. iv. cap. ix. Sect. 3.* To conclude then, the *Turk* is he, and he only that thus *publickly killeth with the Sword*; and because he hath so done, He shall by a Divine Sentence, be as *Publickly killed with the Sword*. He who hath Counterfeited the broad Seal of Heaven, by pretending to a Commission which God never gave him, hath in so doing made that God a Liar; and for a reward thereof shall be cast into the Lake which burns with Fire and Brimstone, where *all Liars are*, Rev. xxi. 8.

Matt. chap. ii. ver. 23. *And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.* I

I wrote down this Text merely that I might do a good Office to my Reader, who, in case he hath not satisfied himself herein already, and is willing to meet with a rational and solid Explication of the forecited Passage, he may then read such a one in the *Bishop of Coventry and Litchfield's defence of Christianity*, pag. 222. as also in a Serm. of Dr. Jackson's, Intituled *Nazareth and Bethlehem*, Vol. 2. Lib. 7. pag. 401.

Isa. chap. vii. ver. 14, 15, &c. *Therefore the Lord himself shall give you a Sign, Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.*

*Butter and Honey shall be eat, that he may know to refuse the Evil, and choose the good. For before the Child shall know to refuse the Evil, and choose the good, the Land that thou abhorrest shall be forsaken of both her Kings.* Comp. *Matt. i. 22, 23.* The Son of God, who took Flesh of the Virgin, is He of whom the Prophet speaks at the fourteenth Verse. *Jesus* Incarnate was *that Lord himself*, whose promised Incarnation gave the *Sign*; and such a sign it was, as in the Nature thereof, did both suppose, and assure a continuance of the *Jewish State*, or *House of Judah*, until His Day. I am confirmed in my Opinion, that this is directly a Pro-  
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phecy of the very and true *Virgin Birth*; and that in the first exhibition and intention thereof, it neither had, nor hath respect to any Son of *Isaiab's*, who should in a *Predictive, Typical* way, be named *Immanuel*. He had but two Sons that we here read of; the one *Shear-jashub*, who by the Name he bore was a *Sign* that the Captives of *Judab*, the two hundred thousand Souls, whom *Pekah, Son of Remaliah*, had made Prisoners, and carried to *Samaria*, should be brought back again to their own Land and Home, 2 *Chron.* xxviii. 15. The same Name likewise may be extended to presignify the Remnant that should return after the *Babylonish Captivity*; yea, possibly also, to point out that remnant of *Israel* which shall be saved, and whose return is yet expected by the Faithful, *Rom.* ix. 27. Comp. *Isa.* vi. 13. The other Son, *Maher-shalal-hash-baz*, (which has nothing to do with *Immanuel*) was a Sign only of the speedy, quick Advance of the King of *Assyria* towards *Judea*, the rich Prey he should there meet with, and the vast Spoil and Havock that he should make among them. But the thing now wherein I crave leave to differ from a very *Learned Bishop*, is this: That to my  
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Apprehension, both the 15th and the 16th Verses are without any impropriety, inconvenience, or coact, strained Sense, applicable to the very *Immanuel*, which is *Jesus*, and therefore possibly should be expounded of him, and no other. For Instance, the 15th verse says, that *the Child Jesus*, foretold here to be a Native of *the Land flowing with Milk and Honey*, should, as other Infants of the same Country, be nourished chiefly with that Diet, till being grown harder, as Children are, when they begin to know Good and Evil, he should then make use of Stronger Food; yea, saith the Prophet, ver. 16th. Before *the young Immanuel* shall be as big as this Child of mine *Shear-jashub*, before, that is to say, in less time than this comes to, within two or three Years, perhaps less, *The Land that thou abhorrest shall be forsaken of both her Kings.*

Upon the whole, therefore, the Prophet may very well be conceived as one designing to make those whom he addressed himself to sensible, that (whatever their ill deserts were) their Fears need not be so great as they were; for that the *Kingdom of Judah*, notwithstanding all Attempts now, or at any time else to be made against it, must and should be preserved yet longer, for the sake of God's promise relating to



to that *Wonderful Birth* of the Virgin. This indeed being future, is for Consolation to late Posterity, rather than to any supposed living at that time: it being theirs, no otherwise than as apprehended, and presentiated by Faith; but therefore for the more immediate Comfort and present Encouragement of those whom he was then speaking to. *Isaiab* here insinuateth further, that before *the Child emphatically*, before *that Child of the Virgin*, should attain in an ordinary way, to know any thing of good and evil, *both the Kings*, viz. of *Israel* and *Syria*, should be stripped of their Kingdoms, and their Lives too.

*Messiah's Birth*, which must, and shall be, assures a Continuance of the *Jewish* Common-Wealth. And again, that space of Time, which is usually taken up by Children to go upon their Feet, and learn to speak in, such a space as that is *plus*, *minus*, applied to the present Affair, *i. e.* case of *Judab* then present, sheweth how soon they should be delivered. So that the *Prophecy* contains these two very considerable Points, 1. That a *Virgin Royal* of the Seed of *David*, and she remaining such, should *conceive and bring forth a Son*. 2. That in fewer Days, or Years, than should be requisite for such Son of *hers*

to

to know Good and Evil, there should be an end of *Remaliab's Son* and *Rezin* too.

Summarily and briefly thus: 1. The *Messiah* is to be born of a pure Virgin, who *shall call his Name Immanuel*. 2. His Food is to be Milk and Honey, even the same diet with other Infants which should then be born in *Canaan*. 3. It is affirmed, that before, or sooner than the Child shall well know to refuse the Evil, and choose the Good, such a thing shall be brought to pass. Which last Circumstance may be construed to relate precisely to the time, *as such*, and as considered by itself abstractedly, *i. e.*, not excluding, nor yet necessarily including the *Virgin Birth* here prophesied of: according to which allowable supposition, the Prophet may be conceived as one intending to convey this secret Instruction into the Minds of the Hearers; namely, that when the Child is Born, before He, or any in the like condition with him, should have Wit enough to know what was good or bad for them: Or thus, before that Children (such as the little *Immanuel* shall one day be) do come to leave off being fed with a Spoon, or have a little smattering of good and evil, *the Land should be forsaken*, that is, well rid of *both her Kings*, *q. d.* within such a short compass or measure of Time as this comes to, you shall see yourselves delivered from all your Fears, and past all dangers that might be apprehended from either *Rezin* or *Remaliab's Son*.

F I N I S.

